2: Underhill E-5 (1931-1935)1939 NU28 Papago NU28

March	tcĭĭta'ki macaṭ	green moon (mesquite begins to green)
April	ṅam mácaṭ	yellow moon (greasewood and other yellow flowers)
May	u'us wihoktari'k	mesquite buds
	ko'o'k macaṭ	painful moon (no food yet)
June	kaitc tcukuri'k	seeds black

For indicating the time of day, Papagos still point to the sky and say: "when the sun stands there" or "there". There are definite words meaning the first gray of dawn; the time when objects are visible, sun-rise, midday, sunset and night. Time at night is designated by the position of the Pleiades.

The Pleiades are called the Travellers and they, rather than the sun, are used for designating seasons. The calculation is made from their position at dawn, as follows:

Pleiades rising in summer, start planting
At the zenith at dawn, too late to plant more.
Past the zenith, time for corn harvest
One quarter down from the zenith, time for deer hunting
Setting, time for the harvest feast.

The winter solstice was noted and the sun was considered to stand still then for four days, beginning with the first day on which the Pleiades had set at dawn. The writer heard of no devices for watching the position of the sun itself, as the Pima watch the gap of the Sierra Estrella. The four day solstice period was, with the Papago, a sacred one on which the origin myth was officially told. The explanation of the moon's regular disappearance was that it died every month and a new moon took its place. Both sun and moon were said to die in an eclipse and to resurrect themselves as did Elder Brother in the origin myth.

Several star groups were named, many of them not coincident with our own. The three stars in Orion's Belt were called Deer, Antelope, and Mountain Sheep, while a bright star as short distance away is Wind Man who has just shot an arrow at the sheep and missed. The arrow is a small star, nearly invisible. The Milky Way is called the second harvest of pitahaya (organ pipe cactus) since this harvest is very abundant. The Dipper is the *kuipaṭ*, cactus stick, a long pole with two transverse sticks for hooking the fruit from the top of the saguaro column. Five stars in a semicircle, with five more stretching down at right angles to them are called Elder Brother's Hand and Arm with which he once held up the sky. They may be part of Scorpio. Others not identified are:

2: Underhill E-5 (1931-1935)1939 NU28 Papago NU28

821 Maiden at Puberty with Instructors:— a semi-circle of stars with one bright one in the middle; the Pestle: — two stars horizontal, two vertical; Flock of quail: — a cluster of small stars; the North Star, called the Unmoving Star: — it is the stopper for the hole in the sky through which Buzzard took refuge in the flood.

211 [868] 805 173 Papago youth were taught the tribal traditions by listening to the official narrators who told them as often as asked during the winter months, but always during the "four days" of the winter solstice. Beside this ancient history the record of recent events was kept on a calendar stick similar to that recorded for the Pima.[1]

The first entry is in "the year the world went wrong": 1839 while the facturis of Sonora were at war and the southern Papago settlements were broken up. The man who began it was a boy at the time and was "startled" by the catastrophe; so cut a notch in a stick to remember it. However, the earliest Pima stick known had been begun in 1833 so that he may have had model to suggest the idea. The Papago stick was kept first at Standing Rock, then at San Xavier, and there were, besides, one at Anegam and possibly others. Keeping a stick was entirely a personal venture, undertaken by anyone who had enterprise and memory for the task. The keeper stored it in his own house and passed it down to any male descendant capable of memorizing its record.

The San Xavier calendar stick is a length of cactus rib, six feet long and with notches cut on its flat side about an inch apart. Each notch represents a year and is cut after the liquor ceremony which inaugurates the rainy season and the Papago year. In the space between the notches, the keeper of the stick marks any crude device which occurs to him as a means of memorizing the year's events.

[386] The symbols are roughly incised and colored with red and blue, made from red clay and greasewood soot. A few simple signs have been worked out, such as a puncture in the middle of the space, representing the quadrennial harvest ceremony and a scratch at the side, meaning a death. Otherwise the symbols are the personal invention of the maker and his successor must learn them by heart.

The San Xavier stick was, until twenty years ago, at Standing Rock in the keeping of the man who began it. He frequently

[764] recited its record and some of the older men learned it. At his death, his widow broke the stick and threw it away as a ceremonial act, but two San Xavier men rescued the pieces and copied them. The present custodian is the son-in-law of one of these two, the son having been unable to memorize the symbols. The custodian, in

[1] Russell, pp. 34—38.

3: Underhill E-5 (1931-1935) 1936
NU28 Papago NU28

In love, she again showed independence. For a shaman to have more than one wife was standard custom but Chona resented her co-wife. She felt "unnaturally" and against all precedent the same emotions that a White woman is expected to feel "naturally" in such a circumstance. The result was a minor rebellion, soon settled. Chona's life, on the whole, presents a fair picture of the crises which come to a Papago woman, heightened by a dynamic personality.

I

We lived at Mesquite Root and my father was chief there. That was a good place, high up among the hills, but flat, with a little wash where you could plant corn. Prickly pear grew there so thick that in summer, when you picked the fruit, it was only four steps from one bush to the next. And cholla cactus grew and there were ironwood trees. Good nuts they have! There were birds flying around, doves and woodpeckers, and a big rabbit sometimes in the early morning, and quails running across the flat land. Right above us was Quijotoa Mountain, the one where the cloud stands up high and white when we sing for rain.

We lived in a grass house and our relatives, all around us on the smooth flat land, had houses that were the same. Round our houses were, with no smoke hole and just a little door where you crawled in on hands and knees. That was good. The smoke could go out anywhere through the thatch and the air could come in. All our family slept on cactus fibre mats against the wall, pushed tight against it so centipedes and scorpions could not crawl in. There was a mat for each two children, but no, nothing over us. When we were cold, we put wood on the fire.

Early in the morning, in the month of Pleasant Cold, when we had all slept in the house to keep warm, we would wake in the dark to hear my father speaking.

"Open your ears, for I am telling you a good thing. Wake up and listen. Open your ears. Let my words enter them." He spoke in a low voice, so quiet in the dark. Always our fathers spoke to us like that, so low that you thought you were dreaming.

"Wake up and listen. You boys, you should go out and run. So you will be swift in time of war. You girls, you should grind the corn. So you will feed the men and they will fight the enemy. You should practise running. So, in time of war, you may save your lives."

For a long time my father talked to us like that, for he began when it was black dark. I went to sleep, and then he pinched my ear. "Wake up! Do not be idle!"

Then we got up. It was the time we call morning-stands-up, when it is

3: Underhill E-5 (1931-1935) 1936
NU28 Papago NU28

x159 dark but there are white lines in the east. Those are the white hairs of Elder
● 821 Brother who made us. He put them there so we can know when day is coming and we can go out to look for food.

x159 We crawled out the little door. I remember that door so well. I always
342 crawled out of doors till long after I was a married woman and we stopped being afraid of enemies. Then we made houses with white men's doors. But this one was little and when we came out we could see the houses of my relatives nearby among the cactus, and the girls coming out of them, too, to get water.

x159 Those girls had nothing on above the waist. We did not wear clothes
291 then. They had strips of hand woven cloth in front and behind, tied around their waists with a string, for we did not know how to sew them together.
[439] Only deerskins the men knew how to sew, but our people had traded this cloth from Mexico and we thought we were very fine. And with good red paint above the waist, it *was* fine. And warm too. But the girls did not put on their paint in the early cold morning. Then they had to work.

x159 There was no water at Mesquite Root; no water at all except what fell
312 from the clouds, and I am telling about the month of Pleasant Cold when the rains were long over. Then our pond had dried up. If we wanted to stay in our houses, the girls had to run for water far, far up the hills and across the flat land to a place called Where the Water Whirls Around. That was a low flat place, a good place for corn, and the water ran down to it from all the hills. A big water hole was there full of red mud. Oh yes, our
[24] water was always red. It made the corn gruel red. I liked that earth taste in my food. Yes, I liked it.

x159 The girls used to crawl laughing out of the houses, with their long black
482 hair hanging to their waists, and they would pick up their carrying nets.
286 Fine nets we used to have in those days, all dyed with red and blue. Shaped like a cone they were, with tall red sticks to keep them in shape. When
[832] the net was on a girl's back those red sticks would stand up on either side of her face. We used to think a pretty young girl looked best that way. That was how the men liked to see her.

x159 I was too little to have a net than, or even clothes. But I used to help
851 my cousins put the jars in their nets and to put little sticks between them
522 so they would not break. The boys would stand laughing around and if
[609] there was one who was not a relative the girls would joke with him. They would throw gravel at him and run away, and once a girl said to one of my cousins: "Give me that male thing you have and I will put it between my water jars instead of a stick." So we called that man Between-the-Jars. Yes, that is how we joked in the old days.

3: Underhill E-5 (1931-1935) 1936
NU28 Papago NU28

x 159 But we did not stay at Mesquite Root all the time. We were hungry
221 people, we and my father's brothers and his cousins who lived around us. In those winter days my father went to hunt deer and sometimes we all went with him down over the Mexican border to pick the century plant and roast it or to get stalks for our basketry or clay for our pots.

x 159 All the year round we were watching where the wild things grew so we
222 could pick them. Elder Brother planted those things for us. He told us where they are and how to cook them. You would not know if it had not been Given. You would not know you could eat cactus stems and shake the seeds out of the weeds. Elder Brother did not tell the Whites that. To them
[262] he gave peaches and grapes and wheat, but to us he gave the wild seeds and the cactus. Those are the good foods.

There was a kind of cactus called cholla, and when its buds were green we all went and stayed for many days picking them, up in the hills. We
[342] pulled the tops of some palo verde trees together and piled greasewood bushes over them to make a shelter and there we lived. My uncles made shelters, too, and my mother and my uncles' wives all went together to pick the cactus. They broke off the new stems with tongs and rolled them around on the ground to get the thorns off, and then baked them all night in a big pit. They smelled fresh and fine when they came out. When the big pit was roasting slowly in the night, the women threw green cholla stems on the campfire ashes to cook. We pulled them out, knocked off the thorns, and ate them hot. Ah, good, good food! We ate nothing else for those three weeks. Green things!

At last the giant cactus grew ripe on all the hills. It made us laugh to see the fruit on top of all the stalks, so many, and the men would point to it and say: "See the liquor growing." We went to pick it, to the same place where we always camped, and every day my mother and all the women went out with baskets. They knocked the fruit down with cactus poles. It fell on the ground and all the red pulp came out. Then I picked it up, and dug it out of the shell with my fingers, and put it in my mother's basket. She told me always to throw down the skins with the red inside uppermost,
● [82] because that would bring the rain.

x 159 It was good at cactus camp. When my father lay down to sleep at night
533 he would sing songs about the cactus liquor. And we could hear songs in my uncle's camp across the hill. Everybody sang. We felt as if a beautiful thing was coming. Because the rain was coming and the dancing and the songs.

Where on Quijotoa Mountain a cloud stands
There my heart stands with it.

3: Underhill E-5 (1931-1935) 1936
NU28 Papago NU28

Where the mountain trembles with the thunder 159X
My heart trembles with it. 533

That was what they sang. When I sing that song yet it makes me dance.

Then the little rains began to come. We had jugs of the juice that my 159X
mother had boiled, and all the women carried them in their nets as we came 276
running down the mountain back to our village. Much, much liquor we 821●
made, and we drank it to pull down the clouds, for that is what we call 786
it. I was too little to drink. They put me on the house top with my older sister. Our jars of liquor were up there, too. The house top was the only safe place.

We heard the people singing over by the council house:

There sits the magician of the east
Holding the rain by the hand
The wind holding by the hand
He sits.

Then they began to drink. Making themselves beautifully drunk, for 159X
that is how our words have it. People must all make themselves drunk like 276
plants in the rain and they must sing for happiness. We heard them singing 786
all day all over the village. Then my father and mother came and stood by the house where we were on the roof, with many relatives. Oh, they were very happy. "Reach us down a new jar from the roof," they said. So my sister handed it down. Then they gave it to drink to all the relatives whom they loved. And each, when he had drunk, sang a song.

The next day a relative came and said: "Your father and mother are out by the arroyo sleeping. Let a child go and stay with them until they wake." So my sister went. My brothers were drunk, too, but we did not know where. At last my father and mother awoke and came home very happy. For many days they sang.

II

My father told my mother: "There is going to be a big war party. We 159X
have sent men to run to the Place of the Burnt Seeds and the Buffalo Head 721
and Where the Willows Grow and Where the Owls Hoot and to Hackberry Pond. They are to meet us in ten days at the foot of the hills where the Apaches live."

My mother was frightened. It was near her time to menstruate and she 159X
was afraid it would not be over before my father wanted to go. Then he 721
would have to stay home, because a menstruating wife would weaken him 841
so he would be killed. My mother was careful about that. She went out of

3: Underhill E-5 (1931-1935) 1936
NU28 Papago NU28

So he talked to them, and then they spoke of whether they would widen the ditches and if the boys were practising well for the races, and maybe a man from some other village was there to tell them the news. There was not a man among us who would miss that meeting. 159x 617 721

We women sat in the dark, under the shelter, and told about the strange things we had heard. We told how there is a root which men carry to make the deer come to them and it makes women come, too. It smells strong and sweet, and you can smell it on the sweaty hands of a man beside you in the dance. If it is very strong and has been used in many love matches, sometimes it turns into a man. It walks up beside a woman while she is sleeping and makes her dream. 159x 517 [332]

We told how, in our village, a girl was struck by lightning. Someone must have been menstruating and not have confessed it, said the medicine man. So he called all the girls, took out his crystals and looked at them. "It was the girl herself," he said. "She has killed herself." 159x 761 821

We told how, when a woman does not seem to care for any man or a man for any woman, that person is really married to a snake. There was a man in our village who used to go out alone into the desert and disappear in a wash. His parents followed him and found there a little red snake with her baby snakes on her back. They said to their son: "What! have you a family of snakes?" He said: "No, she is a beautiful woman." That is how snakes fool you. The older women used to tell us, too, that if we thought too much about any boy before we were married, that boy would seem to come and make love to us. But it would not be he, it would only be a snake. So girls must not think too much about boys. That was what the old women told us. We must not think about boys and we must not talk to boys. When we were married it would be time enough to speak to a man. Now it was better to work and be industrious. 159x 834 864

So I worked. But I used to think while I was sitting under the shelter with my basketry, about whether I would get a good man and whether I would like being married. I used to hear a good deal about married peoples' troubles, because my father was chief in Mesquite Root. Married people who had quarrels brought their troubles to him. There was a post in front of our house where people were beaten who did wrong, and all the village would come to see and talk about what happened. 159x 622 681

Once I remember how a wife came, very angry. She had walked a long way to tell about her husband. "He beats me," she said to my father. "You who are One Made Big Over Us, he beats me! But I love him." My father used to smile at things like that. He was a warrior and a gambler. He did not care about beating women. But he always settled things for them. So 159x 684

4: Joseph et al D, E-5 (1942-1943) 1949
NU28 Papago NU28

764 woman had made and any favorite possession; the toys of a child. Food was often interred with the body. Then the house where the death had occurred was torn down, and the name of the dead person was mentioned no more.

Nowadays the dead are interred in cemeteries which are usually blessed by Christian clergy. The bodies are placed in coffins in white fashion, but sometimes extra clothing is buried with them. In some places Roman Catholic and Presbyterian Papago bury their dead in a miniature adobe house under the ground. The house of the dead person is usually not destroyed, particularly if it is a substantial one, and his name is more freely mentioned than in former times.

753 [821] But ghosts are still believed to bring sickness, returning as owls or other animals, usually at night. Most children are terrified of the dark, and many adults are distressed if at night they see an owl or coyote.

825 753 All animals are endowed with supernatural power, which they may use to help humans, but, if offended, to send sickness. This possibility, together with the fact that it may be a ghost, makes any animal a potential threat, hence the Papago fear animals and take great care not to offend them. If you imitate the bobwhite's whistle, the Desert People believe, your house will burn down. If rabbit blood touches your body or eyes, you will have sores or become blind. The breath of dogs will bring illness. Some animals are especially dangerous; the wild horse, for example, is associated with evil. Others are dangerous to children. These are only a few instances of widely prevalent animal superstitions.

Humans may escape the wrath of animals through avoidance. Children are taught not to play near gopher holes and to keep their distance from all other wild animals. Even those which are killed for food are handled as little as possible. But if one must be near animals, he may use magic to protect himself. For example, men who break wild horses take magical precautions against acquiring horse sickness.

753 181 Illness can also be brought on by thinking evil thoughts. The great emphasis placed by the Papago on peaceful living and their avoidance of quarreling has already been noted. A Papago is constantly adjured not only that quarreling is morally wrong but also that the kinds of thoughts that cause quarrels may bring illness.

753 831 According to Papago belief, a special sort of sickness may be caused by letting one's thoughts dwell too much on sexual matters, although the Desert People have a lively interest in sex, and many of their jokes and nicknames are based upon it.

000 If, despite all precautions, a Papago becomes sick, he goes to a medicine

5: Castetter & Bell N-5 (1938-1940) 1942
NU28 Papago NU28
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11. Painful or hunger-hurting moon. Another name sometimes used was "mesquite in flower." Crops were now exhausted and wild foods not yet available. This was before they grew wheat. May.
12. Black-seeds moon. Seeds of certain native plants were now ripe and black. June.

The Pimans had no great store of star lore but a few constellations were recognized. We found it difficult to ascertain much about such knowledge among the Pima, since informants had only fragmentary bits of information; it is much better preserved among the Papago. Observation of celestial movements in relation to their bearing upon planting time seems to have been the function of delegated individuals. Anciently, among the Pima, the headmen called the men together about six days before it was time to plant the several crops, and the individual in charge of calendric sequence told the people the time had arrived to begin planting.

Roughly the Pleiades (known as The Travelers) are used to indicate the seasons, calculations being made from their position at dawn. We can do no better than present Underhill's statement of seasonal sequence in this connection:

> "Pleiades rising in summer, start planting.
> At the zenith at dawn, too late to plant more.
> Past the zenith, time for corn harvest.
> One quarter down from the zenith, time for deer hunting.
> Setting, time for the harvest feast."[5]

Days were known to be of different lengths. The winter solstice—an accepted sacred period of four days—was observed and began with the first day on which the Pleiades had set at dawn.

The Papago paid little attention to relative positions of the sun, and, like Underhill,[6] we were unable to learn of any devices for such observations. The Pima depended on the

[5] Underhill, *op. cit.*, p. 125.
[6] *Ibid.*

5: Castetter & Bell N-5 (1938-1940 1942
NU28 Papago NV28
Pima NV29

relation of the sun to the gap of the Sierra Estrella, the chief purpose being to determine the latest period at which it was possible to plant crops and have them mature before frost. Chico Bailey said his grandfather relied upon the position of the rising sun with reference to a certain point on Baboquivari Mountain to determine when it was too late to plant; also that the Papagos at Pisinemo used a similar spot in the Ajo Mountains for the same purpose.

Tribal Papago traditions were passed on by word of mouth from official narrators to the youths. While these tales might be told at any time upon request, particularly in winter months, the creation myth was always formally and officially related during the sacred four-day solstice period. Pima and Papago annals, in reality records of important events, were kept on a stick variously notched or carved to designate special happenings.[7]

Planting

Time and Number of Plantings

Wherever any group of Pimans anciently pursued agriculture based upon irrigation from more or less permanently running streams or springs, planting was begun as soon as possible after danger of frost had passed, contingent upon an available supply of water at such time. But among all those Pimans who were dependent upon flood water from the washes the time of the single planting was governed entirely by the occurrence of summer rains, which usually began at any time from late June to mid-July. Aboriginally, groups having a rather constant supply of running water usually made two plantings, the first when danger of frost was past and the ground warm enough for seed germination, the second sometime after sahuaro harvest, depending upon the availability of water for irrigation, but rarely any later than mid-August because of danger from early frosts. Thus, in

[7] *Ibid.*, pp. 125-56; Underhill, *A Papago Calendar Record;* Russell, *op. cit.*, pp. 53-66.

5: Castetter & Bell N-5 (1938-1940 1942
NU28 Papago NU28
Pima NU29

ning, of rain and water running in the arroyos, of corn growing and fruiting. The purpose was to assist in producing a plentiful harvest and to give thanks for favors already bestowed.

Pima informants said that in earlier years their people had taken over from the Papago, in a half-hearted way, the ceremony of Vikita, but that it soon died out. However, in 1906, Brown[5] described a Pima-Maricopa harvest festival formerly held south of the village of Blackwater on the Gila, and, though known as a harvest festival, it might be performed on one or more important occasions each year. Here a group of musicians beat drums of carefully burned out cottonwood logs, a piece of half-tanned deerskin stretched across each end. Others drew bone rasps over the bottoms of upturned baskets, which had been spread with a layer of the gummy secretion of the mesquite tree. An unusual feature of this celebration was that the performers carried wooden and stone phalli, which were doubtless symbolic of fertility. Also, they carried long wands, evidently prayer sticks, tipped with feathers of wild turkey.

Some ceremonial practices and beliefs similar to those found among the Pueblos were also to be observed among the Pimans. One of these was color-direction association. The Piman ceremonial number is four, and four directions are recognized, associated with ceremonial colors. As applied to maize, one Pima informant at Sweetwater volunteered the information that white corn is east; red corn, west; blue corn is north; yellow corn, south. In addition, variegated corn was said to represent "up," while "down" corn was nearly black. This informant was asked on a number of different occasions to repeat the relation between directions and colors of corn and the results were invariably the same; we found it impossible to confuse him. Although this color direction does not check exactly with that given by Parsons,[6] who has listed a

[5] Brown, *A Pima-Maricopa Ceremony*.
[6] Parsons, *Notes on the Pima*, p. 459.

5: Castetter & Bell N-5 (1938-1940) 1942
NU28 Papago NU2?
Pima NU29

number of comparisons between the Pima and the Pueblos, or by Underhill or Whiting,[7] the general situation has its counterpart among the Pueblo Indians.

Another Pueblo resemblance is seen in the assertion of some Pima informants that, if a man accidentally cut off a stalk of corn while hoeing, it was buried in the field, or tucked under his belt and carried home at night. He felt very badly about the experience for corn was his very life. It was just like "killing his own life," or injuring a friend. Papago had no such outlook. When a Papago cut off a stalk of corn he too felt badly, but this was due purely to economic considerations. However, one informant said that, if the hoes of two persons struck together while hoeing, it was an omen that enemies were coming, so the workers quit and prepared for them. This, too, has its Pueblo counterpart. Still another Pueblo resemblance is seen in the statement of one Pima informant that planting was always started in the east of the field and proceeded toward the west.

It is customary among the Pueblos for the people of a village to prepare, plant, hoe, irrigate and harvest the cacique's field, which in reality is a community field. Among the Pimans, it was not uncommon for the people in a village to take care of the chief's or headman's field, although this was never out of ritualistic considerations as among the Pueblos, but for purely practical reasons. Their view was that if the chief were too busily engaged with tribal matters to look after his farming it was only fair for his people to assist. It was in no sense compulsory.

Pimans, particularly younger women, carefully avoided branched or twin ears of corn, but these were commonly used to provide cornmeal for ceremonies. Informants said that women refrained from eating such ears because they feared having twins, which were regarded as an ill omen.

There was no ceremonial sexual restriction at harvest or

[7] Underhill, *op. cit.*, p. 124; Whiting, *Ethnobotany of the Hopi*, p. 45.

6: Densmore E-5 (1920)1929 NU28 Papago NU28

Among tribes previously studied a considerable number of songs have been recorded with instrumental accompaniment, the rhythm of which is indicated in the transcription of the song. This was impossible among the Papago as they use no percussion instrument with a loud tone. A limited number of songs were recorded with the accompaniment of a gourd rattle but the phonograph record of the instrument is not clear. It was manifestly impossible to record the pounding on an inverted basket, with which certain classes of songs are accompanied. One song (No. 125) was accompanied with rasping sticks, this being indicated in the transcription.

PHONETICS

CONSONANTS

c is pronounced like *ch* in *church*.
g as in *get*.
j is pronounced like *j* in *judge*.
h is pronounced as in *how*.
ḥ represents a gutteral sound as used in Sioux words.
k as in *kin*.
ŋ represents a nasal sound as used in Sioux words.
p as in *pin*.
s as in *same*.
ṡ as in *shall*.
t as in *tin*.
z is pronounced as in *azure*.
th represents a hard sound like *dh*.

VOWELS

a as in *father*.
e as in *they*.
ĕ as in *met*.
i as in *marine*.
I as in *knit*.
o as in *note*.
u as in *but*.
u as in *rule*.
ü as the German ü.
y as in *yet*.

DIPHTHONGS OR CONNECTED VOWELS

oi pronounced like *oy* in *arroyo*.
ai pronounced like *ai* in *aisle*.
au pronounced like *ow* in *now*.

Two dots above a vowel are used only to indicate that that vowel has a sound separate from the vowel which immediately precedes it.

SONGS CONNECTED WITH LEGENDS

The Papago watch the stars and when they see the Pleiades cross the sky in one night they say that the proper time for story telling has arrived. These nights are the longest of the year, and the Pleiades rise in the east at evening, cross the zenith, and set in the

6: Densmore E-5 (1920) 1929NU28 Papago NU28

west just before sunrise, their setting being considered the end of the night. Comparatively few men are considered competent to tell the old tribal stories, and it is often necessary to send a long distance to secure their services. Two men go together, one telling the stories and the other assisting him. These men tell stories four nights and, in that time, can relate the entire series, beginning with the creation. There are said to be six divisions of the Papago tribe, each speaking a different dialect and having its own version of these stories. The words of the songs differ slightly in the several dialects but it is said that the melodies are always the same. The stories here presented are from the divisions of the tribe living at San Xavier and at Vomari. The more complete stories were related by Sivariano Garcia of San Xavier, who is not one of the regular story tellers but has been an attentive listener, thus learning the stories and their songs.

There are two classes of tribal stories. The first and most important class consists of stories that must be told in a prescribed order, while the stories in the second class may be combined in any desired order to form a night's story telling. To the first class belong the following: (1) The ashes people; (2) the gambler; (3) the old woman who ate the children; and (4) the peacock. To the second class belong the stories of the origin of the flute, also that of corn and tobacco, which is called the "mind clearer." The principal character in these stories is Elder Brother (also called Montezuma and Ithoi), and the more important stories relate his adventures with Earth Magician (Tcivut makai), Coyote, Brown Buzzard, Beater Wind and other personages. In each story there are pauses at about equal intervals, the usual number being three, though some stories contain only two. These pauses always occur at the same places and are introduced at points of special interest. The story teller says, "Now we will smoke," or announces the pause in some similar phrase, and the people are at liberty to lie down, walk about, or go outside the lodge. During the telling of the story they are required to sit up and pay strict attention. There is no feast in connection with the stories, but tobacco is given the story tellers before they begin their work.

It is not the intention of the present work to enter into a detailed consideration of Papago mythology. The only versions of the stories here offered are those that were recorded in connection with the songs. The first and second stories of the principal series are given in extended form; the third and fourth stories may be summarized as follows: There was an old woman who used to go around the villages, picking up the children and calling them her grandchildren. Then she carried them away, crushed them and ate them. At last the people decided they must get rid of her, so Elder Brother went to her house and said, "There is a big dance in the next house.

6: Densmore E-5 (1920)1929 NU28 Papago NU28

533X

No. 2. Song of Elder Brother After the Flood

(Catalogue No. 1001)

Recorded by JOSE MANUEL

TRANSLATION

Black refuge where I dwell.
I am going forth with it.
I am there.

Analysis.—The keynote of this song appears to be G, but the third above that tone does not occur. The seventh is also lacking and the tone material is that of the first five-toned scale, according to Helmholtz.[36] The most prominent interval is the descending minor third. The phrases are clearly defined and usually comprise three measures.

539X

After the flood, Elder Brother, Earth Magician, and Coyote began their work of creation, each creating things different from the other. Elder Brother created the spirits of men and gave to them the "red evening" which is regarded by the Papago as one of the most beautiful sights in that region. The sunset light is reflected on the mountains with a peculiar radiance. [821]

[36] See footnote, p. 7.

6: Densmore E-5 (1920) 1929NU28 Papago NU28

X539 Before Elder Brother left the old woman's house he strung a string across her room, saying, "If this breaks you will know I am dead, but so long as it is not broken you will know I am alive." The shock of this earthquake broke the string and Elder Brother's people began to fear that he had failed.

X539 At last the eagle was still. Elder Brother went over to him, pulled off his long feathers and downy white tufts of feathers, also ● 82 those from the baby eagle. The tufts from the baby he threw toward the east and those from the father to the north, west, and south. He did this so that from the east white clouds would rise, and from the north and west black clouds would come, and from the south X539 pinkish clouds would come. Then Elder Brother told the woman to heat some water. He sprinkled this hot water on the dead people and told them to wake up because the rain was near. They began to wake up, one at a time. Then he took his big knife and struck it against the face of the rock and a crack appeared. This was for the people to climb down. When all were down he questioned them as to where they came from. The first lot spoke and told where they lived and he sent them there. Then he sent back four groups of people that lived in different villages. The fifth lot had been dead so long that they could not talk the language of the people who were alive. He questioned them again but they would not talk, for they spoke a different language. Elder Brother said, "I don't want you to be among my people. I will send you away and you can find your way back to the other side." He also sent the Yaqui along the shore of the ocean because they also spoke a different language. He cut one of the largest eagle feathers and gave it to the Spanish people, saying they would find it something easy to write with, so they could talk to each other at a distance. He sent them across, saying they would find that was the best place for them to live. Afterwards he sent away the woman and he was left alone. He decorated his hat with large feathers and also with eagle tufts; then he started home.

Back at the house where his string was broken, the old woman had medicine power and she knew Elder Brother was alive and had killed the eagle. So she sang and danced.

Before Elder Brother went away he told the people to watch a certain chain of mountains. He told them to watch a low place in it and said that if he had killed the eagle there would be white clouds over that place. So the people watched the old woman dancing and singing, and they also looked for the clouds in the low place. At last something appeared that looked like clouds but it was Elder Brother's hat decorated with tufts of eagle down. Then they remembered his words and said to each other, "It must be that the old lady knows more than we know and Elder Brother has killed the eagle."

6: Densmore E-5 (1920)1929 NU28 Papago NU28

they were predicted. He said, "At that time men wore nothing but the G string. They rose before daylight and went out to look for Apache. See! If young men do this now they get sick and can stand nothing; they take cold and die.")

Preparations for the saguaro festival began in June when the fruit of the saguaro cactus was gathered. The fruit grows at the top of the cactus, which is a column 20 to 40 feet in height. The implement used in gathering the fruit is a long pole with a hook at the end. Much importance is attached to the shape of the hook, and the group of stars known as the Big Dipper is called the Cactus Hook because of a fancied resemblance. The work of gathering the fruit and making the sirup was done in places called cactus camps, several families combining in the work. The equipment of such a camp consisted of a thatch in a tree, on which the cactus fruit was spread to dry, and a covered fireplace. A few ollas were usually left in the camp and were not disturbed by travelers. A deserted camp south of Santa Rosa was visited and photographed. (Pl. 19, *a*, *b*.)

The cactus fruit was boiled in water, strained through a mat of grass or branches to remove seeds, etc., the juice was then boiled down to a sirup and placed in ollas, and sealed with a bit of broken pottery covered with mud. At the time of the ceremony these ollas were opened and the sirup mixed with water and allowed to ferment, making "tiswin." Smaller ollas were also filled for household use, as the sirup mixed with water and not fermented is a pleasing drink in hot weather. The sirup might be either light or heavy and could be kept for a year. If kept for a long time the color became dark. A similar drink was made from the fruit of the "organ-pipe" cactus.

The following incident was related concerning one of these camps. It was said that while the older people were busy with their work seven children strayed away from the camp and were lost. Their parents searched for them several days but could not find them. In the camp there was a man whose dreams usually came true. When the parents could not find the children they went to him. One night he "dreamed a song" and the next morning he saddled a pony and went to a place called Vĭtnikût. When he got to the place he found footprints of children and followed them all over the mountain. Finally he saw a boy in the bushes. He got down, tied his horse, and went toward the boy. When the boy saw the man coming he ran farther into the bushes, told the other children and they all ran away. The man chased and finally caught them and brought them home. They had been lost for eight days and would have perished without water.

The song heard by the medicine man in his dream told him that the children had not died of thirst. It had rained where they were and the water had stayed in a little "water hole." The children had

6: Densmore E-5 (1920) 1929NU28 Papago NU28

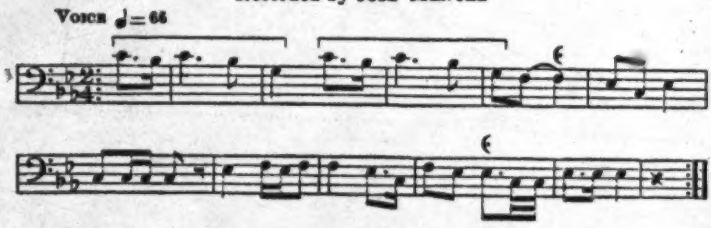
from the salt bed to Hiamorli and a man crossed these soon after leaving the salt bed, traveling thereafter on the sandy shore. On Hiamorli he rested a short time and "talked to the sea, asking it to make him a powerful medicine man." Then he ran back to the salt bed, drank again of the little well, and returned to his camp. He was not permitted to stop running except on Hiamorli. Only the best runners could compass this journey. An informant stated that he knew of two young men who started from the salt bed about midnight, ran to Hiamorli, and returned when the sun was at a height corresponding to about 10 o'clock in the morning. They were running almost the entire time, as the rest on Hiamorli was of short duration. The "medicine power" was usually received by a man during the period of isolation after his return home.

The following song was sung after the men arrived at the salt bed.

No. 122. "We Will Run Around the Salt Bed"

(Catalogue No. 1011)

Recorded by JOSE MANUEL



TRANSLATION

We will run around the salt bed,
We will run so fast that the stars will seem to run,
In this way perhaps one of us may secure magic power.

Analysis.—No change of measure lengths occurs in this song, which is a particularly pleasing melody. The first and second phrases begin on the unaccented part of the measure and the third phrase containing no rhythmic unit begins with a quarter note on the accented count. The song is on the second five-toned scale and contains only two intervals larger than a minor third.

The following song was sung on the expeditions to obtain salt. The melody is the same as that of the preceding song. The first word of this is "hiciă," a word whose meaning could not be ascertained. It is used at the beginning of the salt songs but in no other connection. This song is said to be very old and to have come down from some forgotten medicine man "who lived when the people first found out about medicine." On being questioned concerning the mention of rain in this and the song next following the informants said that

6: Densmore E-5 (1920)1929 NU28 Papago NU28

in their opinion the sea holds everything—the clouds and the wind. The storms come from the sea and spread over the world and the clouds follow after, so they think there is some connection between the sea and the rain. In this and the two following songs each stanza begins and ends with the word "hiciš," the meaning of which could not be ascertained. (Cf. songs of the Limo which begin with "aliwĕrci.")

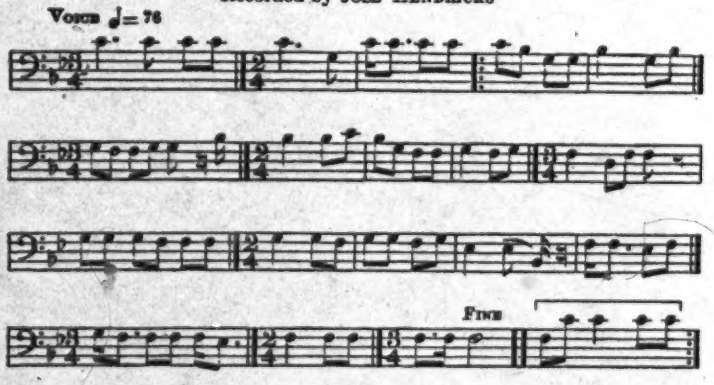
533X 821

No. 123. "The Wind Blows from the Sea"

533X

(Catalogue No. 1028)

Recorded by JOSE HENDRICKS



TRANSLATION

By the sandy water I breathe in the odor of the sea,
From there the wind comes and blows over the world,
By the sandy water I breathe in the odor of the sea,
From there the clouds come and rain falls over the world.

Analysis.—The ascending and descending intervals in this song are almost equal in number and consist chiefly of whole tones. The keynote is next to the highest tone in the compass and occurs only twice on an accented count. In the opening measures a special prominence is given to the tone below the keynote.

7: Lumholtz N-5 (1909-1910)1912
NU28 Papago NU28

753 755 825 the faculty of making people ill except the deer and the pronghorn antelope. To relieve the illness the doctor had sung a song to the animal, asking it to take the 755 pain away. He then walked into his house; somebody 756 must have told him that I was a *makai* (doctor, medicine-man), for a few minutes later, to my surprise, he brought out his medicine basket, easily recognized by its long shape, and came up to me. We sat down on the ground; he took off the cover and began to unpack the contents of his tray.

753 Many people gathered around us and the sick man half rose from his mat in order to turn around to see who the stranger was. There were many remedies of a similar character to the one just described. Images of certain animals, accompanied by appropriate ceremonies and exhortations, are thought to relieve ailments. Like the native doctor himself, an animal is thought to be able to cause illness as well as to cure. The turtle [825] causes stiffness, the butterfly produces vomiting, and the badger gives backache. The deer makes persons cough, and their voices weak, and may give consumption; but a deer-tail, placed on a stick and manipulated in the proper way by the medicine-man, will cure that illness, for, as Castillo added by way of explanation, "it is not often you see the deer thin." A piece of clay taken from a gopher's burrow is used against excessive menstrua- [821] tion or stomach pain. The sun is apt to give fever, and a patient suffering thus is relieved at sunrise; during the incantations of the doctor a small wooden image of the sun rests on the ground, while the patient faces the east.

7: Lumholtz N-5 (1909-1910)1912
NU28 Papago NU28

304 At Ánekam most of the middle-aged women and some of the men had their faces tattooed. These facial markings are dark blue in color and not elaborate. Common to both sexes is a thick line under the eyes, passing the outer angle of the eye and continuing parallel to the mouth until it nearly reaches the hair. This is almost becoming, reminding one of the way actors darken the eyelids. Men have besides markings on the forehead, and women, on the chin, have waving parallel lines descending from each corner of the mouth. Tattooing has been discontinued; the marks used to be applied with thorns from the sahuaro, taken from the top of the plant, and the charcoal of greasewood. Its purpose is somewhat doubtful. For men the reasons given were to draw blood from the eye; for women, to avoid getting wrinkles early. Generally women were the operators. After having been tattooed, salt was not eaten for a month.

853 862 A curious case of a woman nursing her two children of different ages came under my observation here. When seated, she had the younger lying on the ground in its primitive cradle with the large detachable shade, while the larger one, a boy of four or five years, was playing about. He would frequently run up to his mother and demand his rights which were never refused. Standing up with a large straw hat on his head he enjoyed the mother's milk usually reserved for children of more tender years. Sometimes children who are able to walk are kept in the cradle.

411 ● 821 The wellnigh universal superstition relating to flint

7: Lumholtz N-5 (1909-1910) 1912
NU28 Papago NU28

arrow-heads is also found among the Papagoes, though one would think that sufficient time had not elapsed since the days when the natives themselves made such objects. Their very name is lightning stone (*víhom*), and one man who presented me with one assured me that he found it by searching the ground after lightning had struck near his house. Sometimes, when lightning strikes a tree, the Indians will dig in the ground underneath for arrow-points. It should be noted in this connection that these Indians fear lightning, although they are not afraid of thunder. Bows and arrows are still used in Anekam in hunting rabbits, quail, doves, etc.

Our next stop was made at Kukómalik, fourteen miles further north, a new rancheria which owes its existence to a fine well left by Americans who had to abandon an attempt at cattle-raising. At only nine miles' distance from there, in the north-west, is Kohatk; this is the first Pima rancheria, and the principal one of four rancherias or villages which are found in a small extent of country hardly thirty miles long, beginning immediately south of the Casa Grande station on the Southern Pacific Railroad. It may be termed the Kohatk country, being inhabited by the Kohatk people, who are Pimas that have, to some extent, retained their originality. They have, at least, been less affected by the white man than their confrères at the Sacaton Reservation, and may possibly for a few years offer a fair field to the student.

The country traversed after leaving Anekam was singularly devoid of animal life. Not even a jack-rabbit seemed able to live here.

7: Lumholtz N-5 (1909-1910) 1912
NU28 Papago NU28

There is a large scorpion (*badrurus hirsutus*) found 136
in these parts, four and one-quarter inches long, which, however, is not as poisonous as the smaller species. Late one evening, while searching for something with my lantern, I came across one running along the ground, and which appeared at first sight to be a mouse. It was killed and left in an open vessel to be put in alcohol the next day. In the morning I found that the ever-present [231]
and hungry hens of the Indians had already taken care of it. With the exception of scorpions, there are not many obnoxious creatures in the region. Rattlesnakes, of course, there are, but they should not be classed in the same category with the rest, because they always give warning of their presence, besides being perhaps the only snakes known to be good-tempered. According to [825]
the Indians, few horses and cattle are bitten; they know the rattlesnakes and turn away when they hear the sound; dogs also know them. Children in the West have been known to lift them up unharmed, and the extraordinary performance of the Hopi Indians carrying them alive in their mouths may be called to mind. I never like to kill a rattler.

On Sunday morning, August 8, dark, nimbus clouds 821 ●
were gathering in "threatening" fashion, as the inhabitants of countries with normal rainfall would say, but here where the very existence of the people is dependent on a few showers in July and August, they awakened joyful expectations. The prospect of rain was at that time uppermost in everybody's thoughts, day in and day out. It means success in raising crops, the filling by the

7: Lumholtz N-5 (1909-1910)1912
NU28 Papago NU28

rain of dams and rock cavities, which will ensure drinking water for man and beast until the next summer and the growing of grass to keep cattle and horses alive. People of the desert learn, however, to be very patient about the arrival of the blessed water of the clouds and conservative in their estimate of rain prospects. Usually the clouds pass away to reappear again the next day and many more days, resulting often in mere gusts of wind. Since early morning we had heard thunder in the south-east, and later also from the north-west and west. Lead-colored, heavy clouds were gathering everywhere. Still, when the storm came, it took us somewhat by surprise. Even the Indian visitors had their bedding left on the ground when the dust storm, the advance guard of the rain, fell upon us, travelling forty to fifty miles an hour.

Pablo and I hurriedly rolled up my bedding, putting that and a few important things that I could seize in the short time allotted inside of the ancient house with the small entrance. The rest, among them a camera and a box containing films, I covered as well as I could inside of the wagon. Pablo, as usual, did not have his ropes ready to fasten the wagon cover securely, and it threatened to blow away. In shorter time than it takes to tell it, the rain was upon us. He threw his quilt into the opening of the cover to protect the baggage and collections; then he hurriedly made his escape into the hut where I had just sought refuge from the fierce outburst of rain and wind.

The storm abated somewhat ere long, but was im-

7: Lumholtz N-5 (1909-1910) 1912
NU28 Papago NU28

one aided by the magicians. Inure yourself to the cold while yet a boy. Fight not at all with your comrades; preserve your strength for the combat with the Apaches; then, if brave, will come to you high honor. Be unselfish or you will not be welcome at the fire of the friendly; the selfish man is lonely and his untended fire dies. Keep your peace when a foolish man addresses the people. Join not in his imprudent counsellings. Above all, talk not foolishly yourself. Bathe in the cold water of the early morning, that you may be prepared for the purification ceremony after killing an enemy!"

When an Apache campaign was decided upon, there was much preparation for the fray, and the feasts and ceremonies connected with the return of a victorious party were among the most elaborate, foot-races and gambling forming a part. If the Apaches killed some of the Papagoes, the former were believed to take the clouds away, so the Papagoes had to go and kill some of them in order to bring the clouds back. Sometimes the Apaches would be discovered in a week, and sometimes a whole month would pass before the encounter. The provisions consisted of pinole; bows and arrows, lances and clubs were the weapons, and almost every one of the party had a shield. The Apaches have been credited with a superstition about fighting at night, and the Pimas at least are said to have used this disinclination to their advantage. On returning, those who had killed Apaches had to stay away from their houses and bathe early in the morning before sunrise four times at intervals of four days. One man was appointed to pro-

9: O'Neale & Dolores E, I-4 (no date) 1943
NU28 Papago NU28

women's inexperience in combining them showed in the garish inharmonies. Their dresses were riots of violent contrasts. Bright red, green, and yellow skirts banded at the bottom with other colors equally bright served to identify the wearers as far away as they could be seen. The Papago were astonished at the quantities of strong colors used. Bright colors warrant the use of the adverb "very" in describing them. In such cases the prefix *sih-* means not the darkness or lightness of the color, but its purity.

Certain color names can be modified to indicate that the color is very dark. Since the modifier is formed of the Papago word for black (*ʻicuʻ*KE), the translations of *ʻicuʻkema sewe*ʻKI and *ʻicuʻkema ʻiceta*ʻKI, *ʻicuʻkema spiʻtema*ʻKI, and *ʻicuʻkema smuhata*ʻKI are equivalent to blackish red, blackish green, blackish muddy color, and blackish greasy color.[1] Obviously a modifier meaning blackish cannot be used with the remaining color designations on the list, whites, blacks, and grays, or with yellows which become browns upon darkening, or with *ipahi* color which is never dark.

Conventional uses of specific colors on objects in the everyday life of the Papago are almost totally lacking. Red and black are the "right" colors for the painted designs on the feathers and shafts of arrows, but the basketry and pottery seem not to offer analogous examples. There is, however, one occasion upon which four specific colors are required, and upon which they have special significance. These four colors, symbolizing the directions, differentiate the rain clouds in the Papago Rain ceremony:

NORTH: *skokema*ʻKI *ʻiceva*ʻKI
gray clouds

WEST: *swe'pe*ʻKI *ʻiceva*ʻKI — EAST: *stotah ʻiceva*ʻKI
red clouds — white clouds

SOUTH: *spitema*ʻKI *ʻiceva*ʻKI
muddy clouds

The color names for the clouds in the east and west need no explanation. The names for the southern and northern clouds derive from the Papago origin story. At the time of the flood, the rubbish that was carried along stopped in the south (*Vaʻkolih*WE). The flood waters went down in the north (*ʻicupin*,

[1] Certain differences in the spellings of the same word should be noted. In the main, the orthography and spellings correspond to those followed in two earlier papers by Dolores: *Papago Verb Stems* (University of California, Publications in American Archaeology and Ethnology 10, 1913), pp. 241–263; and *Papago Nominal Stems* (Same Series 20, 1923), pp. 19–31. Throughout the present notes green sometimes appears as *ʻiceta*ʻKI, at other times as *ʻsiceta*ʻKI, red as *ʻwe*ʻKI and *ʻsweKI* etc. The initial *s* is a formative element; the stem can be used with or without it.

Mountains and places with permanent names taken from colors use the stem without the *s*. East of Tucson is Little Yellow mountain, *ali oam toʻa*ʻKE, a name merited by its appearance in the good years when poppies cover the slopes. Likewise Green mountain is *ʻiceta*ʻKI *toʻa*ʻKE and Green Well is *ʻiceta*ʻKI *wahyath*.

9: O'Neale & Dolores E, I-4 (no date) 1943
NU28 Papago NU28

773
821 from *tcupi*, to sink). The winds coming from the south were muddy color
832 because they had picked up the dust from the original rubbish heap. Even
823 today the annual wind storm, which always comes from the south, is sometimes spoken of as being *spi'tema'*KI.

822 Papago men of one village who are sent to invite people from outside vil-
202 lages to participate in the Rain ceremony paint their faces black to disguise themselves. The invitation is not proferred by one individual to another, but by a messenger who merely represents the village giving the ceremony. This messenger is called *wuhyo tcu'*KI, face black. The speaker in the Rain ceremony greets the invited guests upon their arrival. He is painted with the colors of the rain clouds, white, red, gray, and muddy color, and also carries a stick striped with the same colors. These four are used together only in connection with the Rain ceremony.

822 The use of white clay at a child's reception into the family after the purifi-
852 cation ceremony has also special meaning. The desert Papago use white clay,
773 but the Sonora Papago use a yellowish-white clay. Perhaps they lack the white variety, or possibly any light-colored clay is potent. The story of the first use of white clay as told among the desert Papago is as follows:

There was a place where water came out of the earth. The people did not know the reason, but the water ran out in increasing quantities. The situation grew dangerous. The people became more and more excited, but they did not know what to do. They sent out the medicine man. He said that the keeper of the sacred *vahcah*[3] had not been true to his teaching. The people decided to make an offering, the greatest one possible. They decided to make an offering of the keeper's two children. A four-cornered hole was dug, and the children were put in it. The children were told to dance while the older people sang. The men started to sing. The children danced. Water ran into the hole. The children kept on dancing. They did not look at the water. They were drowned. When the water went down, a layer of white clay remained. It was said to be the children. It was said to be good because the children were good and obeyed instructions. To this day the child that is given a taste of white clay will be good and obedient like the two sacrificed children.

822 The paragraphs to follow present brief descriptions of each of the colors to which a designation has been given. The order follows that given in the chart.

*White. cahstoh*A, almost white; *toh*A, white; *sihstoh*A, very white. The first and last colors are to be considered in their relation to the standard. *toh*A implies the lack of color; *cahstoh*A describes pale tints of any color even those that are more than a little tinged with color. It seems to mean whitish or off-white, color terms comparable to our blue-white, cream-white, oyster-white, and the like.

[3] *vahcah*, a long rectangular basket, not coiled, with a cover. In this are kept sacred objects such as Apache scalps, crystal rocks, and sticks tipped with down.

VIKITA CEREMONY OF THE PAPAGO (CONT.)

one which was to march out with the dancers, and one which was to remain inside. Singing began, the same song as that sung during the night, and one chorus, of about fifteen singers, in elaborate costume, emerged from the enclosure and, preceded by the herd of dancers, marched to the dance floor. This chorus sang independently of the chorus inside. 796

Meanwhile, from somewhere came two score or more of men, all in army overcoats, who lined up against the west side of the enclosure outside, some standing, some sitting, as though they were privileged persons occupying reserved seats.

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[821]
[532]

The chorus carried, the first time, the triangular forms of cotton, representing, we were told, clouds, the brown zigzag lines signifying lightning. The costumes of the chorus were, in the main, as follows. Each man or boy, most were in their teens, was stripped to the waist, with bare legs and feet. They wore skirts brilliantly colored, both of cotton and of rayon, reaching to the knees. Many of these skirts had had panels in contrasting colors sewn to them, and one in particular had a vertical red panel on the left side of a blue skirt, with the four playing card symbols appliqued on it in blue. Several had Christmas tree decorations, tinsel, glass balls, etc., sewn to their skirts. Each chorister had, stuck in his belt behind, a pair of bull roarer sticks, nearly all of which were red, with white decoration. They all wore anklets of black material with cocoons sewn to them.

From the waist up the choristers were painted red, spotted all over with inch wide circular daubs of white clay. About their necks all wore bright silk rodeo neckerchiefs. One boy wore a mirror strapped across his chest with bright ribbons. Several boys wore strands of Christmas tinsel, like crossed bandoliers, over their shoulders. All wore the gourd masks, with the exception of the two little boys who wore the sacklike masks described above. These boys also wore skirts. [302]

At the head of the chorus, which marched in single file except when several had to help carry floats, the two little boys trotting alongside near the head of the column, was a leader. This leader, a middle-aged man, was clad in a plain white tunic, belted at the waist and reaching to the knees. His legs were painted white, and he wore sandals; his arms were bare and painted white, his hands were black. About his head he wore a white band in which on the left side was stuck a long tail feather of hawk or eagle. The upper half of his face was painted black, and the lower half smeared with white.

This leader carried in the crook of his left arm a deep tray basket of Pima manufacture, about 18" in diameter, painted white and black inside and out in alternate eighths. In the basket was white meal, which held in place four sectors of short, dark turkey feathers, lying against the inside of the basket. 796
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17:Castetter & Underhill N,E-5 (1931-1934) 1935
NU28 Papago NU28

251 If the liquid be drained off completely there remains a
252 dry mass of fiber and seed which is further dessicated on the housetop. It is then beaten with a stick to separate the seeds and these are parched and stored; they may be used to make meal cake or as chicken feed. One final product from the giant cactus is oil, which can be extracted from the seeds by parching them, grinding and adding water, after which a small quantity of oil comes to the surface. The pulp, instead of being disposed of as described above, may be sun-dried, stored, and cooked up as needed to make syrup, or it may be eaten dry or after being moistened with water (25).

222 The smaller fruit of the organ pipe cactus or pitahaya *(Lemaireocereus thurberi)* is as highly prized as that of the giant cactus and may be treated in the same way. It is less common, however, and grows only in the southern part of Papagueria and in parts of modern Sonora. It fruits twice a year and its many low branches are so plentifully
● [821] covered that the Papago name for Milky Way is "the second harvest of Pitahaya."

114 The word *pitahaya* was used rather loosely by the
222 Spaniards as a name for several of the tall cacti of Spanish America, together with their fruits including the sahuaro *(Carnegia gigantea)*. Perhaps the earliest reference to the pitahaya is one quoted by Bancroft (1) who states that Juan de Oñate, conqueror and governor of New Mexico, while on an exploratory journey westward from his headquarters on the Rio Grande in 1604, reported that he at length came to a country where the "tierra caliente began to produce the pitahaya." Padre Kino (3), the Jesuit friar, whose explorations from 1687 to 1710 covered southern Arizona as far west as the Colorado River, recorded in his memoirs the use of cactus fruits by the Indians of that region.

222 The Papago distinguish two kinds of edible prickly pears *(Opuntia* sp.), one of which produces chills and nausea in susceptible people. Groups of women pluck the